

Miscellaneous.

ANOTHER VIEW OF SCOTLAND.

BY REV. C. B. PITBLADO.

That was an interesting letter from Rev. Charles Parkhurst about Scotland, in a recent HERALD. But of course there are some things in it that might be improved.

He was "disappointed" with the scenery. He thinks it "overpraised." Ever since 1810, when Scott by his "Lady of the Lake" made the Western Highlands famous and raised the post-holiday tourists have been swarming out to see that lone and rugged land. One may be disappointed, if it is rainy, and he is near-sighted, and he goes only to the Ardcheanochrochanian, or creeps into the Trossachs Pass. But it is difficult to understand how any one can be disappointed if he has ever stood among the peaks of Ben Nevis and along the crags of Ben Macdui, or float through the Western Isles, or soar in the royal eagle up, up to God. You can't tell where we are by looking at us.

The scientist tells us that these hills and glens and lakes are only matter. They are matter; but we could have no such pleasure in them if they were only matter. They must have some affinity to ourselves, or we could not care for them as we do. Nature to some of us is more than a farm, or a puzzle, or a poem. It is a temple.

But we are forgetting Bro. Parkhurst. He has something to say about Edinburgh preachers. He was "impressed and helped" by Dr. Mathewson. Bonar's devoutness fell upon him like "a benediction and inspiration." John McNeill caused tears to trickle "down faces crimsoned and begrimed with shame." But, like the scenery, Dr. Cairns "was disappointing." There was "nounction." He gave the "cold stone of metaphysics" for bread. He forgot what "his Master" said, and gave "death" for life. That seems pretty tough language for such a tender, charitable soul as Parkhurst. We guess it isn't just right somehow.

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What silence we keep year after year, With those who are most near to us and dear, We live beside each other day by day, And speak of myriad things, but seldom say The sweet word that lies just in our reach, Beneath the commonplace of common speech.

Then out of sight and out of reach they go, Those close, familiar friends who loved us so, And sitting in the shadow they have left, Alone, with loneliness, and sore bereft, We think with vain regret of some kind word, That since we might have said, and they have heard."

CHARLES G. FINNEY.

BY REV. F. A. CRAFTS.

HIS METHODS WITH DIFFERENT CLASSES.

On his way home from a period of successful labors in Boston, in 1842, he was persuaded, though very weary, to remain in the city of Rochester, N. Y., through which he was passing, and hold a series of meetings. He had not been long in the place before Judge G., who was then one of the judges of the court of appeals, and stood very high in the profession, with other members of the bar in request that Mr. Finney would preach a course of sermons to lawyers. To this he consented. And to meet the skepticism that held many of these lawyers of Rochester in his grasp, he considered, in several discourses, the question: "Do we know anything?" The Washington Street Church, in which the services were held, was filled with a very intelligent congregation, many of whom were of the class for whom these sermons were preached. After several evenings had been thus employed, the Judge, one day, said to Mr. Finney: "You have cleared the ground to me to the question of the endless punishment of the wicked, you will slip up; you will fail to convince us on that question." This hint led to a more careful presentation of that point, and as the Judge met the preacher the next day, he said: "Mr. Finney, I am convinced." This was said in a manner that indicated that not only had his intellect been convinced, but that his heart had been touched.

From evening to evening the meeting went on, till it was evident that many were deeply moved; and the speaker, in view of bringing them to act, prepared a suitable discourse. While Mr. Finney was preaching this discourse, Judge G. was sitting in the gallery, with his cloak wrapped around him, but disappeared from his place just before its close; and when about the last words were being spoken, some one pulled the speaker by the coat, and, turning, Mr. F. saw the Judge, who said: "Will you pray for me by name, and I will take the anxious seat." The Judge had been opposed to the practice of inviting persons to the anxious seat, in a former series of meetings, and had said, "You have cleared the ground to me to the question of the endless punishment of the wicked, you will slip up; you will fail to convince us on that question." This hint led to a more careful presentation of that point, and as the Judge met the preacher the next day, he said: "Mr. Finney, I am convinced." This was said in a manner that indicated that not only had his intellect been convinced, but that his heart had been touched.

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Is there any land, I wonder, where the beautiful and sublime melt into each other so naturally as in Scotland? The Lowlands wave and rise and undulate away into the Highlands, like the spirit of beauty rushing into the soul of sublimity to become enthroned there. No one who has felt the scenery of that sublime land, can ever forget its mystic spirit. He will creep nearer to God, as in thought or otherwise he sells its tarts, and will feel the spirit of the Almighty's grandeur, as in thought or otherwise he listens to its storms singing on a hundred hills.

How easy it is, amid such scenes, for some souls to fly nature-ward and unite

themselves with the beauty and the grandeur! Wings grow within them, and away they fly through the moonshine on Loch Erlicht, or sail amid the cliffs of Ben Nevis and along the crags of Ben Macdui, or float through the Western Isles, or soar in the royal eagle up, up to God. You can't tell where we are by looking at us.

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The Sunday School.

THIRD QUARTERLY REVIEW.

Sunday, September 25.

BY REV. W. O. HOLWAY, D. D. S. N.

Preliminary.

The lessons for the past quarter were taken from the first seven chapters of St. Matthew's Gospel. Of these lessons the first six were historical or narrative in character, and the last six didactic or doctrinal, consisting of selections from the Sermon on the Mount.

Lesson Analysis.

1. In LESSON I (Matt. 2: 1-12) "The Infat Jesus" in Jerusalem, inquiring for Him who is "born King of the Jews," and announcing that they had seen His star in the East and had come to worship Him; King Herod's consternation; his plan to report the "wise men" as detectors to report to him on their return; the journey of the latter to Bethlehem; the re-appearance of the star; the discovery of the young Child and His mother; their acts of homage and costly offerings; and the warning given them by a night vision — were the principal points in the lesson.

2. In LESSON II (Matt. 2: 13-23) our subject was, "The Flight into Egypt." Warned in a dream of the murderous intention of King Herod, Joseph arose in the night, and set out with the imperial Child and His mother for Egypt. An indiscriminate slaughter of all the male children of Bethlehem and its vicinity was ordered by the king. The lamentations of the bereaved Bethlehemites were regarded by the Evangelist as the crowning fulfillment of Jeremiah's prophecy of Rachel weeping for her children and refusing to be comforted. After Herod's death the Holy Family returned to the land of Israel. Obeying an angelic monition, Joseph turned his steps to Nazareth.

3. "John the Baptist" (Matt. 3: 1-12) was the topic of LESSON III (Matt. 3: 1-12). The principal points were: John's fervent ministry, with the text, "Repent, for the kingdom of heaven is at hand"; his identification as the one predicted by Isaiah, who should prepare the way of the Lord; his raiment and food; the multitudes that came to his baptism; his fierce utterances to the Pharisees and Sadducees; his startling figure of the Lamb of God; and his proclamation of the Coming One, mightier than himself, who would "baptize with the Holy Ghost and with fire."

4. The topic of LESSON IV (Matt. 3: 13-17) was the "Baptism of Jesus." The arrival of Jesus at the ford of the Jordan. His desire for baptism; John's nonconformity and submission; the baptism of our Lord; the opening heavens; the Spirit descending like a dove; and the unearthly voice — include the principal facts of the lesson.

5. In LESSON V (Matt. 4: 1-11) we have the "Temptation of Jesus." For a forty-days' fast the tempter approached Jesus in the wilderness with the suggestion that He assume His human nature, and at the same time prove His divine Sonship, by turning stones into bread. "Man shall not live by bread alone," the Lord replied, parrying the attack with the weapon of the Word. To cast Himself down from the plinth of the temple and thereby gain the suffrage of the world by an exploit rather than by self-denial and suffering. The second temptation, which the devil made stronger by quoting Scripture — was repelled by the single text, "Thou shalt not tempt the Lord thy God." The offer of the world's kingdoms and glory, the throne of universal dominion, on condition of a single act of devil-worship — the third temptation — ended with an indignant, "Get thee behind Me, Satan!"

6. "Jesus in Galilee" (Matt. 4: 12-25) was the subject of LESSON VI (Matt. 4: 17-25). The preaching of repentance by Jesus after the voice of the Baptist was stilled; His call of Simon and Andrew, James and John, from their nets, with the promise that He would make them "fishers of men"; and His Galilean ministry with its miracles of healing — constitute an outline of the lesson.

7. "The Beatitudes" occupied our attention in LESSON VII (Matt. 5: 1-16). The truly "blessed" are the poor in spirit, the mourners, the meek, the spiritually-furnished, the merciful, the pure in heart, the peace-makers, the persecuted. Especially were the persecuted for Christ's sake pronounced "blessed." The disciples were called the "salt of the earth," and "the light of the world."

8. In LESSON VIII (Matt. 5: 17-26) our topic was, "Jesus and the Law." Not to destroy the Law, but to fulfill it, did Jesus come. To break, or to teach men to break, one of the least of the commandments would entitle one to be called "least in the kingdom of heaven." None could enter that kingdom whose righteousness did not "exceed" that of the scribes and Pharisees. Not murder merely, but the anger that leads to murder, is condemned. Breaches of brotherly love must be healed at once. The gift must not be offered on the altar until "love and charity" is established.

9. In LESSON IX (Matt. 6: 1-15) taught us "Pity without Display." We are to shun notoriety in almsgiving — not "sound a trumpet" as the hypocrites do, whose sole object is to be "seen of men." The "left hand" must not know what "the right hand doeth." He that "seeth in secret" will know and reward. Ostentation in prayer is to be avoided. The shut "closet" is to be preferred. Senseless "repetitions" and "much speaking" will avail naught with Him who knows what we need before we ask. The lesson closed with the Lord's "Amen."

The number has the most interesting miscellany. Wagstaff.

10. "Trust in our Heavenly Father" was the topic of LESSON X (Matt. 6: 24-34). Two masters — God and Mammon, for example — cannot be served at the same time. Undue anxiety about what we shall eat, or drink, or wear, is forbidden. The birds who neither sow nor reap are fed; the fishes which toll not are clothed with a glory surpassing that of Solomon; are not the disciples better than these? It is heathenish to distrust the Father's care. First seek the kingdom of God and His righteousness," and all requisite needs will be "added." Trouble must not be borrowed for the morrow. Sufficient for each day are its own evils.

11. In LESSON XI (Matt. 7: 1-12) "Golden Precepts" occupied us. Judgment is to be avoided, lest we in turn be judged. To offer to clear our brother's vision of the tiny "mote," while we ignore the "beam" that obscures our own perceptions, is a piece of hypocrisy. We must not lavish our precious things upon the unworthy; holy meats must not be offered to dogs, nor pearls of truth to swine. For wisdom we must "ask," "seek," "knock."

12. "Solemn Warnings" occupied our attention in LESSON XII (Matt. 7: 13-29). False prophets were warned against; they would be detected by their "fruits." Not to say, "Lord, Lord," will secure an entrance into the heavenly kingdom, but to do the Father's will. We may preach, cast out devils, work miracles, and yet, for lack of vital piety, be "workers of iniquity." The hearer and doer of Christ's saying is like the rock-founded house; the hearer and non-doer resembles one who builds on sand and goes to ruin in the first tempest.

III. Questions.

1. Who were the "wise men?"
2. Why did they go to Jerusalem?
3. Why was Herod troubled, and what did he do?

4. What did the worship and gifts of the Magi imply?

5. What warnings were given by the angel of the Lord to Joseph in Lesson II?

6. Why was Egypt a desirable place of refuge?

7. What cruel order was given by Herod, and why?

8. To what place did the Holy Family go from Egypt?

9. What was the doctrine of John the Baptist? his dress and habits? his success?

10. What was the significance of his baptism?

11. Why did Jesus desire to be baptized by John?

12. Describe the circumstances and significance of the event.

13. Why was Jesus tempted?

14. How could He be tempted?

15. What was the force and method of the first temptation, and how was it defeated?

16. Describe the second temptation. How was it repelled?

17. Explain the manner and meaning of the third temptation.

18. Describe the call of the four disciples at the Sea of Galilee.

19. What was said about our Lord's Galilean ministry?

20. Who are truly "blessed," according to Lesson VII?

21. Why were the disciples called "the salt of the earth?"

22. Why were they called "the light of the world?"

23. How did our Lord announce His relation to the Law?

24. How did He bring out the spirituality of the Law?

25. How was prompt reconciliation with an offended brother enforced?

26. What selfish motive in the duties of almsgiving and prayer did our Lord rebuke?

27. What directions did He give for the proper performance of these duties?

28. What "vain repetitions" did He forbid, and why?

29. Why was the Lord's Prayer given?

30. Why is it impossible to serve both God and Mammon?

31. What lesson did our Lord derive from the "fowls of the air?" from the "lilies?"

32. Why should we refrain from worldly anxiety?

33. What should we "seek first," and why?

34. What was said about "the mite" and the "mite?"

35. Explain the Golden Rule.

36. What figure was used to describe the folly and the ruin of the man who hears but does not obey the sayings of Christ?

RELIGIOUS SUMMARY.

GENERAL METHODIST.

Bishop Andrews was on the Baltimore and Ohio express train, which was derailed at Washington, D. C., a few weeks ago.

Rev. Dr. Studley of Detroit, on a recent hot Sunday evening, preached an eight-minute sermon from the text: "And there is nothing in the heat of the heat thereof."

Rev. Dr. Pope, who, since he retired from the Wesleyan Theological Professorship at Didsbury College, has gradually become weaker, is now seriously ill.

Summerfield Baldwin, Prohibition candidate for governor of Maryland, is a Methodist.

Rev. G. D. Watson, D. D., has had a relapse of an old malady — congestions of the stomach — and has returned to his home in Florida for absolute rest.

The *Richard Advocate* says: "Every man in America is under Methodist influence."

Bishop Ninde will hold the Michigan Conference, which Bishop Harris was to hold. Great preparations had been made to welcome Bishop Harris, as this is the fiftieth year of his ministry.

A Kansas City Methodist, who not long ago gave \$5,000 for the erection of a church in Shanghai, has more recently given \$3,500 for a missionary residence in that city.

The Wesleyan churches in the eastern part of the West Indies have 50 ministers (26 of whom are natives), 22,787 church members,

1,036 on trial, 765 junior members, 147,000 Sunday scholars, and 138,000 day scholars.

Rev. D. C. Challin of Detroit Conference, and locum tenens in Bulgaria, attended the International Missionary Union's Thousand Islands Park. Mr. Challin announces his want of a devoted assistant who will go to Bulgaria and take charge of the school at Sistof.

Rev. A. T. Hoyt, formerly of Detroit Conference, and recently of Central Tennessee College, Nashville, has been elected president of Albuquerque College, New Mexico.

Wesleyan has sustained a severe loss in the death of Rev. Robert Cooke, who died on the 10th ult., at Newcastle-on-Tyne, in the 76th year of his age. Mr. Cooke began his ministerial career in 1834, and though he retired from the more active duties of the ministry in 1880, he remained a worker to the last.

The Canadian Methodist Church covers all of the Dominion of Canada, Newfoundland, and the Bermuda Islands, with a prosperous mission in Japan. It has 1,610 ministers and ministerial probationers; members, 97,479; value of church property, \$9,500,000; college property, \$453,435; Sunday-schools, 2,675; Sunday-school scholars, 22,591; scholars who have taken total abstinence pledge, 37,280.

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Zion's Herald.

WEDNESDAY, SEPT. 14, 1887.

NOT A DEFINITE EXTENSION.

It is very natural, as the approach of the great quadrennial legislative body of the church begins to be heralded by the election of delegates from the Fall Conferences, that the questions relating to proposed changes in our polity should awaken afresh the voices of our ministers in their public conventions and their pens in our denominational papers. Among the more prominent of these is that of the pastoral term. It did not die away with the close, without results, of the last General Conference, but has demanded a hearing from time to time in our periodicals. It has been made quite evident that the necessity for some change is widely felt, and the chief question of interest now is, How shall this be done without entailing any serious injury upon our fundamental and vital itinerant system?

No thoughtful man can fail to see the value and importance of this wonderful plan for the exchange of pastorships to our church, both in its aggressive and conservative work. Our neighbors of the permanent pastorate (figuratively so called), while they shrink from our rapid itinerancy, grievously lament the lack of some established system by which pulpits can be defended from extended vacancies, and ministers from long periods of cessation from work, and from the very painful necessity of personally canvassing for a call. Our system is perfect in this respect. The only real improvement is, not so much a general extension of the term as a well-guarded arrangement for permitting a closer harmony with the providence of God; a legal elasticity of administration, which will enable the proper authorities, in an unquestioned condition calling for such extension, to permit the pastoral relation to continue, and to be limited by the same manifest providential intimations.

We have introduced this subject at this time, in view of certain reports of public utterances by some of our quite conservative, as well as conspicuous, ministers. They have been reported as saying openly that they were ready to urge the lengthening of the term to five or six years. We may be greatly mistaken, but it seems to us such a course would be a serious injury both to the churches and the ministry, and would, after all, fail of securing the chief object to be had in view in amending the term of the pastorate. The great end to be gained is to take the service out of the almanac, and place it in the hands of a Divine Providence. There is no danger, if this matter is properly guarded, of its becoming a personal providence. There are too many interests involved. From one to two hundred ministers in each Conference, from two to five of the most judicious elders, a bishop with no personal end to gain, and the voice of the churches, all combine to restrain the unsanctified selfishness, if it should appear, of any concealed minister.

But if the term be once extended by a longer positive limit, then a very irritating and afflicting condition of things will be inaugurated. Every man measures his reputation by his uninterrupted term of service. He feels it to be a serious reflection upon his ability if it is cut short. It will determine, he thinks, his future appointments. Many a church will be persuaded, to its injury, to retain a pastor beyond the period of his usefulness, for its own reputation and to preserve his. It is a very significant

fact that, in the churches with permanent pastorates, the average continuation of them is only about three years. There are portions of our work where it would be ruinous to have the established term understood to be five years; and yet in these very portions of the work, a position will be occasionally found where a special talent is required and cannot be readily duplicated, and where every significant indication of Providence would sanction the retention for a longer than the usual period of the services of this peculiar and rare gift.

It seems to us that this extended period would really shorten the term of many of our hard-working and self-sacrificing itinerants. The extension of the period to three years instead of two had this effect. For two or three years a church would labor fearlessly with a faithful man of ordinary abilities; but when the term comes to be extended to five years, they will be disposed to reason that a change would not affect or afflict him more at the end of one year than at any of the intervening years before the term expires. The great body of our ministers, now that better provision is made as to parsonages, are quite ready for a change at the end of three years, and our people have been so educated to the rule, that in ordinary instances it occasions little friction. It breaks up monotony; it bestows upon the church for her edification all the gifts; it permits the minister to work everywhere, and at all times, at his best; it naturally awakens fresh religious interest in the churches, and touches by new modes of thought and illustration the consciences and hearts of unconverted hearers. Almost always, in an earnest ministry, a change is followed by a quickening of religious life in the church and in the community.

But the point at which we suffer as a church in cities and large towns (sometimes, indeed, in country charges), where other denominations gather their special gifts in the ministry, and where the mobile and somewhat unsettled character of the audience renders it very difficult to secure a more permanent congregation. Sometimes the city work requires not simply an able, but a somewhat sensational, talent in the pastor. Now in these instances, when a minister happens, in the providence of God, to be just adapted to the work, as in several marked cases in Boston in previous years; when he calls and holds, and, instrumentally, saves the people; and when his house of worship is constantly filled, it seems flying in the face of a good judgment and the expressed will of God, to take such a man up and send a succession of other men, good men indeed, but with none of the peculiar adaptations to such a place and to such a work.

The great fear is, that certain men would be too strong for the cabinet; that they would plant their roots so deeply in the soil, that they could not be removed. We forget that only very rare men can hold their pulpits for any number of years. The most conspicuous of our ministers have their choicest lines of sermons, and keep up the interest of their services, only for a limited period. They will be constantly exposed, as their brethren of the other churches, to calls from other charges, emphasized with a more generous salary. We cannot believe any serious difficulty will arise if the law of the church made the term one year, or three at present, and gave the cabinet, upon a two-thirds vote of the Conference, power to extend from year to year (as was really done in the instance of Mr. Hamilton, without any law for it, at People's Church), as long as it (the cabinet) should deem it for the best to receive the petition for an extension of time, and put the question to the peers of the pastor, having a common interest in the judicious decision of the matter.

TO BE, OR TO DO—WHICH?

No doubt both are desirable. It is evident, also, that both are sometimes necessary. In some sense it may be said of both, "What God hath joined together, let no man put asunder." It takes well-developed and hardened muscles to wield the hammer, steady the plough, handle the axe, and, in fact, do a thousand other things which condition the mechanical achievements of the age. It requires, also, just as much the trained mental powers to solve difficult problems, manipulate subtle forces, and combine and direct crude elements, without which no great works are possible, but with which all things are possible. It is natural for a good tree to bring forth good fruit, and no tree at all always means no fruit. To be, or to do? Certainly neither to the entire exclusion of the careless neglect of the other. There can be no room for the question whether we can get along successfully with one or the other of them, but simply this: Upon which ought our first and most earnest attention to be fixed, to realize the most of both?

To do, of course. Who could be so stupid as to think otherwise? Is not this

world made up of achievements? What is grander than to be successful, and what is a better proof of real success than those results which every one is ready to applaud? Tallyrand's often-repeated dictum, "Nothing succeeds so well as success," has a pleasing sound, and represents a sentiment which easily passes current in the market in which men are selling themselves to the highest bidder. Outward show, elegance and wealth crystallized in bricks and mortar, great deeds published to the ends of the earth, and a name raised mountain-high in monuments and public congratulations, are the goal to which the popular sentiments of the world at large point the ambitions as the things to be realized whatever things are lost. These are, no doubt, worthy proofs of real success. Many think them the only proofs. The eyes of young and old are dazzled by their glory. Compared with them, nothing is worth a thought. So we are taught, and so undoubtedly the masses of men believe.

To be, of course. There are voices which return this as their answer to the question proposed. They may seem like feeble echoes in the midst of the bustle and din out of which quite a different answer comes. They are voices, however, and their tones have the qualities of earnestness and conviction which at once arrest attention and excite inquiries. When the seventy, sent forth by the Lord to preach the Gospel and work miracles of power over men and devils, returned in great exaltation over the fact that they had accomplished the very wonders which Christ had promised to them, the unexpected response was this: "Howbeit this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven." It was evidently only the subordination of the doing to the being. Perhaps this was the meaning of Thomson, when he said, "Real glory springs from the silent conquest of ourselves." One thing is quite certain, that there are very many who in theory at least believe that the question which has to do with what one is, is the question which first and last and every hour ought to be uppermost in their thoughts.

The fundamental law everywhere but in the developed imaginations of men certainly insists upon the being as a condition of the doing. The effort of nature in the spring-time, the labor of the farmer as he honors nature's bounty in the care and wisdom with which he prepares both ground and seed, the conditions which always precede a golden harvest, only illustrate the law that quality must always determine quality and quantity. "Make the tree good, and its fruit good." It is absolutely certain that the fruit will not be good unless the tree is good. Poisoned fountains send forth poisoned jets. Impure sources taint the waters of the largest rivers. It is absurd to look for sweetness in the flow when there is only bitterness in the rise of the stream. To purify the brook that beauty and verdure may adorn its banks, will make it necessary to examine and purify the water-head. The elements which the plant takes up into itself from the soil will affect every fiber and leaf and blossom for better or worse according to the quality of these elements. If the foundation is defective, it matters little how much time and money and art may be lavished on the structure. Why is it not true, how can it be otherwise than true, that the qualities which compose a single character must receive the first and most serious attention, inasmuch as both the character and value of the deeds must depend upon those qualities?

Just here is an opportunity for a little sober and impartial calculation. This is the problem: Which is of the greatest intrinsic worth, a genuinely good and noble character, or conspicuous deeds without character, or with an indifferent character? It may take a great deal of probing of the moral consciousness to secure an honest answer to this question, but the moral intuitions will undoubtedly give an answer to it if they are sufficiently urged. Old Enoch represents the Old Testament view. The sacred historian could record no deeds whatever that reflected any glory upon the name of Enoch, as an explanation of the great honor which God had put upon him in translating him. It was, however, an adequate explanation to him that Enoch had walked with God for many years. This explanation has passed into the accepted axioms of the Old Testament Scriptures. Christ stands in the New Testament. In merely intellectual or physical achievements Christ cannot claim special eminence. It is not His miracles, it is not His establishment of the Christian Church, both of which are sufficiently glorious, that excite the love and admiration of mankind to-day; it is the wonderful moral and spiritual beauty of His character. In that inner sanctuary of the soul in which truth lives alone there is no two-fold opinion. A true life rises higher than the highest monument, and reflects more real brightness than the most brilliant achievements.

A pure and good life has the promise of a blessed immortality. In fact, it is the only life which has any such promise. It is possible to enlarge the statement, and affirm that nothing else will attain to such an immortality. Of deeds and achievements it may be as truthfully said as of anything else. Even if they were immortal, there could but little satisfaction to be derived from such a fact in an eternal state of being. The story of the greatest triumph would become a little stale as a subject of eternal contemplation. Even Napoleon might be well pleased to be delivered from the necessity of listening to an unceasing rehearsal of his brilliant wars. If the eternity in which a soul finds blessedness and peace has a different standard, by which to estimate the value of men's works, it is easy to conceive that Napoleon might not wish to hear the story of his life repeated even once. At any rate, it is easy to see that the source of satisfaction and joy which must take

precedence of every other will be the character. The inspiration coming from it will always be fresh and new. As in itself an eternal achievement, an enduring monument of patience and godliness, a miracle of redeeming grace and love, the saved and glorified soul will always be the wonder of angels and men. Being measured by eternal ages must seem infinitely more important in the eyes of intelligence than being measured by a segment only of time.

All this is deserving of special emphasis in relation to Christian character and works. Let it be granted that Christ expects all His disciples to be the most active possible in building up His kingdom. Let it be admitted, also, that Christian usefulness will add beauty and worth to every Christian life. Let it be affirmed that great and heroic Christian deeds have an eternal value. What then? Do we need less service and fewer deeds? This certainly would not follow. We must have all the deeds, greater and more glorious deeds, if possible, more devoted service, more sanctified ambition, but we must give more careful attention to the life and character out of which they must grow. "Being" properly constituted will naturally produce all these, and that, too, in their highest glory and strength. It is necessary first to see that the life of the soul is what it ought to be. It is consecrated unreservedly to the will of God, and possesses in vital power the mind of the blessed Redeemer, the preparation for the most worthy of Christian deeds will have been made. Nothing will remain then but to do. It will come easy and natural to work for the Master, and that work will never be defaced by the crude inconsistencies of an imperfect and half-hearted Christian life.

A redeemed church, composed of disciples in whom Christ reigns supreme, and whose hearts have been anointed with the Holy Spirit, will necessarily publish in a variety of forms, by the Willey Publishing Company, Greenfield, Mass. Its title is, "The Story of Methodism: Tracing the Rise and Progress of that Wonderful Religious Movement, and Giving an Account of its Various Influences and Institutions of To-day."

The Woman's National Christian Temperance Union has organized a Lecture Bureau, and will soon publish a list of eminent speakers, both ladies and gentlemen, with the names of readers and singers, who will be ready to give lectures and to conduct temperance entertainments. This list will be of the highest order, and those sent out under the auspices of the bureau can be safely relied upon to give ample satisfaction. Circulars can be obtained and questions answered by addressing Mrs. Caroline B. Buell, 161 La Salle Street, Room 45, Chicago, Ill.

Rev. Louis Albert Banks, late a member of the Puget Sound Conference, who has labored so successfully in the Eggleston Square Church, Cincinnati, to become the pastor. The request came with remarkable unanimity, and Bishop Andrews has transferred Mr. Banks to the Cincinnati Conference and stationed him over the Trinity charge. Mr. Banks had lectured in Cincinnati and won many friends, as he has with us. He will be greatly missed by his church here, and by troops of friends in this vicinity. He is a man of marked ability, of intense earnestness, and a very successful pastor. Hearty wishes for his widest success will accompany him to his important charge in Ohio. Mr. J. W. Hill, Jr., a graduate of Berea, who enters the Theological School of Boston University this year, will succeed Mr. Banks in his charge at Eggleston Square. He is said to be a young man of much promise.

The third-party Prohibitionists held a largely attended nominating convention in Worcester last Wednesday. There was no lack of earnestness or of enthusiasm in the proceedings. The resolutions passed were sufficiently pronounced; not one plank in a platform simply, but a full list devoted to one great reform. The two leading parties in the State were denounced in unqualified terms, especially the Republicans, probably for the reason that one stands against the greatest light becomes the greatest sinner. Evidently a very active campaign is proposed, and a warm expectation is encouraged that the vote for its candidates will be very considerably increased this year. The nominations, which were made unanimous, were, for Governor, Hon. W. H. Earle, of Worcester; for Lieutenant-Governor, Dr. John Blackmer, of Springfield; for Secretary of State, Amos E. Hall, of Chelsea; for treasurer, J. H. Kilburn, of Lee; for auditor, Edmund M. Stowe, of Hudson; and for attorney-general, Allen Coffin, of Nantucket—a list of eminently respectable citizens. The special feature of the occasion was a ringing speech from Rev. W. H. Boole, of New York.

Rev. S. Oliver Garrison, of the Philadelphia Conference, in connection with his brother, Rev. C. F. Garrison, has opened an Educational Home for the Feeble-minded, and also for the Aged and Infirm, at Millville, Cumberland County, N. J. Rev. S. O. Garrison is simply president of the board of trustees; his brother and the accomplished wife of the latter are in immediate charge of the Home. They are every way equipped for their delicate work, and will offer a kind, Christian school and home for their unfortunate children. Within a few weeks a minister called to ask us where a boy of this class could be skillfully trained under intelligent and kindly auspices. We have no hesitation in commanding this institution in every way to our patrons.

At the meeting of the Book Committee in Cincinnati last week, Dr. Crooks and Dr. Geo. Prentiss were the leading candidates for the editorship of the *Methodist Review*, made vacant by the death of Dr. Curry, both of whom were made unanimous, were, for Governor, Hon. W. H. Earle, of Worcester; for Lieutenant-Governor, Dr. John Blackmer, of Springfield; for Secretary of State, Amos E. Hall, of Chelsea; for treasurer, J. H. Kilburn, of Lee; for auditor, Edmund M. Stowe, of Hudson; and for attorney-general, Allen Coffin, of Nantucket—a list of eminently respectable citizens. The special feature of the occasion was a ringing speech from Rev. W. H. Boole, of New York.

Worcester.—During the past quarter, Rev. H. W. Eklund, pastor of the Swedish Church, has received on probation and by letter 41 new members, and nine in full connection from probation. It has been determined to enlarge the church edifice so as to make room for at least two hundred persons more. Excellent work is being done in this charge, and the results are very encouraging to pastor and people.

Midford.—On the first Sabbath of the month nine were received into full connection and four on probation. During the month of August the attendance at Sunday-school averaged 243; the smallest on any Sunday being 215, the largest 288. The parsonage has been moved, and a new building is being erected on the old site for the use of the pastor. Five persons from this charge were converted at Lake View camp-meeting.

Allston.—A deep religious interest has been prevailing in this church for some weeks past, and appears to be increasing. At almost every service there are souls seeking Christ, and quite a number have professed conversion. The young men's meeting for Bible study is bearing fruit; six young men having recently found the Saviour and united with the church. The outlook for a blessed work of grace is very hopeful.

Fiskdale.—Rev. W. J. Pomfret, of Southbridge, conducted a very interesting baptismal service at Fiskdale—Miss Mary Woodward, a young lady of about seventeen years, who is rapidly sinking to the grave. After the baptism, the sacrament of the Lord's Supper was administered to her and some fifteen relatives and friends.

Wollaston.—During the summer extensive repairs have been made in our church at Wollaston. The entrance has been removed from the front to the side; the vestry, which opens into the main audience-room, has been enlarged about one-third; a new gallery has been put in; and 350 mahogany folding chairs have been provided. The new choir is very neat and attractive, and the church is now a model of convenience. The re-opening services were held last Sunday, the pastor, Rev. H. B. Swartz, being assisted by Rev. J. W. Hamilton, D. D., who preached in the morning, Rev. W. N. Brodbeck in the afternoon, and Rev. S. L. Beller, D. D., of Brooklyn, N. Y., in the evening. The entire expense of about \$1,200 has been met cheerfully by the membership and congregation.

SPRINGFIELD DISTRICT.

Rev. Warren.—Rev. B. F. Kingsley, the pastor, we are sorry to learn, has been again laid aside by sickness, this time with malarial fever. Rev. S. H. Noon, of Brookfield, preached for him, last Sunday.

Springfield.—Mrs. Rev. H. Matthews, while driving in the city a few days ago with Rachel Matthews and two lady visitors from Ware, had a very narrow escape from serious injury. The horse they were driving ran away, and the carriage was overturned and broken, but the occupants escaped with only slight bruises.

Lynn DISTRICT.

Rev. Dr. S. L. Gracey, of Salem, preached last Sunday afternoon in the chapel at Asbury Grove, Hamilton, to a congregation of over two hundred.

Good-Tidings Day.

I desire to call the attention of pastors to the observance of Good-Tidings Day, which falls on Sunday, October 16. The Sunday-school Union and the Tract Society through the two Boards of Managers again unite in recommending to the church the observance of the day in the interest of those two societies.

While it is desirable that the same day be universally observed, it is well understood that, by reason of Conference sessions, or from some other cause, the day appointed cannot be observed in some places. In that

case a Sunday as near the time as possible may be devoted to the purpose.

We have had prepared a beautiful service appropriate to the day. Copies of this service for use on that day will be furnished at the rate of \$1 a hundred. Orders may be sent to Phillips & Hunt, 805 Broadway, New York; Cranston & Stowe, Cincinnati, Ohio; or to any of the Book Depositories of the church. Orders should be sent as soon as possible. A specimen copy of the service has been sent to every pastor, together with a circular. If any pastor has failed to receive this, another copy will be sent on application to the undersigned.

J. H. VINCENT,
Corresponding Secretary.

The Conferences.

NEW ENGLAND CONFERENCE.

BOSTON DISTRICT.

The Evangelical Alliance took the place of the Boston Methodist Preachers' Meeting on Monday. The meeting was held in the Meloniaon, Rev. Mr. Gray presiding. The opening prayer was offered by Rev. Dr. Bates. Rev. Frank Woods presented a report concerning the establishment of a hospital pastorate in this city. For three months he has visited the hospitals systematically, and presented an elaborate report, closing with recommendations favoring the continuance of the hospital pastorate, and looking to the formation of a church union of the evangelical societies of Boston to carry on this work. Rev. Dr. Elia was added to the executive committee. The president and secretary of the Evangelical Alliance of the United States, Hon. Wm. E. Dodge, of New York, and Rev. Josiah Strong, D. D., spoke with great interest on the new plans of evangelistic work proposed by the Alliance for the United States. At the close of the exercises it was announced that a parson meeting would be held Monday evening at the Parker House, to which each pastor was invited, with two laymen from his church.

Memorial Service.—We go to

The Family.

SPEAKING TO THE HEART.

[EDITORIAL.]

It is altogether safer, and in every way more wholesome, for us to search out our sins and bring them to the light, and call them by their right names, and sincerely repent of them, than to try to cover them up in the vain hope that if we ourselves will but let them alone, they will never be discovered.

To those who complain that they do not know what they can do to serve their Lord, it may be fitly said: "When we can do nothing more, we can bear annoying and vexatious events meekly, patiently, and prayerfully. That is doing a great deal; it is more than taking a city."

No men are so deeply conscious of their sinfulness and guilt as they who live very near to God. It was not Saul the Pharisee, but Paul the sanctified Apostle, who described himself as the chief of sinners. "For every one," wrote Gregory the Great, "is revealed to himself when he becomes enlightened by the true light. In learning what holiness is, he learns, also, what guilt is." Hence the pure in heart always clothe themselves in the robe of humility.

In these times of much writing against the truth, young people do wisely to abstain from the reading of books which aim at the overthrow of Christian faith. As an ancient father observes, "Error is deceptive and plausible, and armed with a secret sting. Truth has no sting, and commends itself on this account to the youthful mind." But truth, that is Christ's Word, rejected through the belief of errors, becomes its own avenger both here and hereafter. Though denied, it still lives, and will live forever in the conscience as the fruitful mother of sorrow and remorse. Hence a poet asks, in forceful words, —

"What is hell?

"Tis nothing but full knowledge of the truth, When truth, resisted long, is shown our foe, And calls eternity to do her right."

It is, therefore, very unwise for men to so trifle with truth which now their friend, as to transform it into their foe. Why, then, will men by reading works known to be adverse to the truth, imitate silly fish that nibble the bait which conceals a deadly hook?

THE GOOD SAMARITAN.*
Secret Life the True Measure of Character.

BY REV. ALFRED J. HOUGH.

SCENE: The lonely road of eighteen miles between Jerusalem and Jericho.

ACTORS: Four Robbers, a Jew, Priest, Levite, Samaritan.

Just what we do unbiased, free,
Just what we are when none can see
On lonely paths we travel o'er,
Just that we are, and nothing more.
Our public acts a world may scan,
The secret life reveals the man.

Here, far away from man's abode,
Upon this lonely mountain road,
Between two noble cities laid,
Men, as they are, will be displayed.
Above—Jerusalem; below—
The walls of ancient Jericho.

With eighteen miles of road between—
The wildest, loneliest, ever seen—
As if the sea at some God-word
Had turned to stone and never stirred.

Four men, well dressed, are passing now,
They raise their hats, full low they bow;
Their forms such finished grace display,
Sons of some noble house are they.

Now far up on the rocky height
A lonely traveler comes in sight.
Slowly he threads the winding way,
His form is bent, his beard is gray;
The locks that o'er his shoulders flow
Are white as Hermon's driven snow.
Nearer he draws! A noble face!

Some patriarch of that favored race
Which gave the Christ—a wealthy Jew;
And on he passes from our view.

Hush! There's a cry, a wail, a shriek!
The strong are striking down the weak!

And, there, the victim from the rocks
Is struggling, sinking 'neath the shocks

Of brutal blows; he falls at last;

And lo! the well-dressed men that passed
Have robbed the Jew in open day

And left him bleeding by the way.

A man may wear a fine black coat,

Salute you well, then cut your throat.

The biggest rascals in the land

Will move with manners the most bland,

And piou stories glibly tell;

They look like heaven, and act like—well,

A lonely place, no eyes about,

Will find that sort of people out.

Jerusalem and Jericho.

The public life may read and know,

But on the lonely roads between,

The measure of the soul is seen.

Here comes a priest, a man of God,
With sympathies both deep and broad,

A love that knows nor race nor creed;

Call to him, Jew! He will give heed.

The moans which tell of thy distress,

The open wounds, thy nakedness,

Will move the man who loves to pray—

Call to him, Jew, across the way!

Holy themes and high

Engage his thoughts. He's passing by!

Saw you the look of high disdain?

That answered to the cry of pain?

The air of awful saintliness?

With which he gathered up his dress,

Acting, as plain as speech could be,

"You'd better die than trouble me!"

The climber of grand altar stairs,

The maker of unending prayers,

The keeper of all heavenly balm,

The note of seraphic psalms,

The friend of souls, their hope, their guide,

He passes by the other side!

If we have love, beyond a doubt

A dying man will call it out.

A lion—brute—will heed the yelp

And anguish of his wounded whelp,

And soulless bird that sings and flies

Will answer to that sort of cries.

What made the priest, that man of prayer,

Pass by, his nose up in the air?

* Read before the Connecticut Valley Association of Odd Fellows, Weir, N. H., Sept. 1, 1887.

He wrought his noble actions where
They could be seen and praised of men.
That bleeding Jew, in this lone place,
Has torn the mask from off his face.
In spacious temples he was laid
And lachrymous before a crowd.
He gave manifestly where
The throng would cry out, "There, look,
there!"

He seemed to have a generous heart
When he was acting out a part
In some fine play; but that lone Jew
Has laid him bare and looked him through.
He would have seen that bleeding brow
Up in Jerusalem just now;

He would have heard that cry of woe
Along the waste of Jericho.

And helped his brother like a god,
With tongue to tell the dead abroad;

But here, where none stand to by,
No tongue, hands, eyes or heart has he.

His life to low-seeking ran;

He was a priest, but not a man;

A scandal to the name he bears—

Just a machine for making prayers.

We may be great where men can praise;

What are we on life's lonely ways?

The whispered word of hopeful cheer,

The silent falling of a tear,

The friendly hand, the generous deed,

Known only to the heart of need,

Show clearer than a dress parade

The stuff of which our souls are made.

Here comes another of his kind,

But smaller, and so walks behind;

A Levite (whom the tribe had ceased!)

Apeing the manners of the priest,

Puts on the same "don't-touch-me" look,

Takes just the gait his master took,

Treads in the track where it goes,

The same, precisely, heels and toes.

No! he is crossing to the place

Where the Jew lies; looks in his face,

Walks round him, views each wounded limb,

Stares in the eyes fast growing dim,

Treats him as so much broken clay,

Then pigeon-toes himself away!

This doer of religious chores

Who held religion as a trade

And only worked it where it paid,

No thought had he of swoons or pains,

But simply looked on the "remains,"

As people walk our dead about

To see if they are well laid out.

He served his Maker by the piece,

In handling pots and blood and grease,

And having dress'd the last beast's limb,

Nor man nor God had claims on him.

He loosed himself from holy things

When he untied his apron-strings.

Poor Jew, thy sorrows have not ceased,

For riding slowly on his beast

The loathed and lost Samaritan,

The scum and refuse of all lands.

Cover thy face up with thy hands!

Upon thy nation and thy tribe

He will heap jest and scatter gibe;

Hurl curses at thy Holy Place,

And call thee dog right to thy face;

Answer thy cries with oath and hiss—

Would God that thou hadst died ere this!

He lingers; it is but to kill!

Beside the Jew the beast stands still!

Above the wounded, dying man,

Leans the abhorred Samaritan.

He seeks the knife beneath his cloak

That carries death in one swift stroke.

He draws it! No! that's all! That's wine!

He looks like love, heaven-born, divine;

Big tears are streaming down his cheeks;

How tender are the words he speaks:

"I am thy brother, here's my heart;

I am thy brother, here's my heart;

They round shall drink my oil, my wine,

Then, on this humble beast of mine,

To a near safe thou shalt ride, rate,

And I will walk close at thy side."

Take home the lesson, as ye can—

The secret life reveals the man.

How we have erred in judgment, all,

Calling that great which is so small,

Calling that low which is so high

And godlike it can never die.

We see, but only see in part;

We see the face, but not the heart.

Beneath some cursed and hated name

May sweep a soul with love afame;

And priestly robes may hide a gaunt,

Disfigured soul, all froth and cant.

Samaritan, well named the Good,

Who hail thy sign of brotherhood!

Breathes through every cry of need,

And answers in each loving deed.

It looks not, nor race nor nose,

But shines in every human face;

Links North, South, and East to West,

And throbs in every human breast.

Deep as the soul of man it goes,

Wide as the world, and wide as life.

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(Continued from page 1.)
sentinels keep watch and ward over the smoldering continents.

Such the sunset on Eligh Culm. For an hour longer I sit looking out over the darkening hill-tops. Little spurs of mist go drifting past me like spirit troopers on their mighty drift. Then fleecy cloudlets come rolling over the hills below me—chariots, bearing angel choirs, hastening to their choral rendezvous. Far away to the northwest, so far I cannot hear the loudest thunder crash, a storm is watering the thirsty earth. I can see, as from above the clouds, the vivid play of the lightning, its blinding brilliancy softened by the fading tinge of twilight. That cloud seems only a reflector for the lamps of glory. Are they not being lighted, flash by flash, for the evening choral of the angels before the throne?

The Week.

AT HOME.

The fire losses in the United States and Canada since January 1 exceed \$85,000,000.

The Naval War College opened on the 5th at Newport.

Labor Day was celebrated in this city by a procession of 16,000 men in the morning, and by picnics and games in the afternoon.

E. S. Wheeler & Co. of New Haven, Conn., importers of iron and steel, have failed, together with the New Haven Wire Co.

At the opening of the International Medical Congress at Washington on the 5th, addresses were made by the President and the Secretary of State. Dr. Davis of Chicago was made president of the congress.

The stockholders of the Atchison, Topeka & Santa Fe Railroad Company have voted to increase the capital stock to \$75,000,000.

Robert Baron, manufacturing jeweler, of Providence, has failed for \$100,000.

The schooner "War Eagle," loaded with naphtha, blew up at her moorings in Chelsea last week, killing two men and injuring others.

The board of railroad commissioners decided that the West End Street Railway Company of this city may increase its capital, \$464,000, to \$544,000. The petition was for an increase to \$1,200,000.

A fire in the Grant locomotive works at Paterson, N. J., did \$150,000 damage and threw 600 people out of employment.

Judge Gardner, having resigned, Gov. Ames appointed Judge M. P. Tolson to fill the vacancy on the supreme bench.

Fifty-eight missionaries were sent out last week by the American Board to various fields of foreign labor.

The will of the late George E. Downes of Canton bequeathed about \$80,000 to various public and charitable institutions.

How W. H. Earle was nominated for Governor at the Prohibition State convention at Worcester last week.

Ex-Governor Aiken of South Carolina is dead.

A schooner founded in Lake Superior and ten men were drowned.

The Charles Stewart Paper Company of Cincinnati has assigned, with liabilities of \$100,000.

It is believed that at least 30,000 seal skins have been taken on the Alaska coast the past year by marauders.

It is said that Dr. McGlynn's case may be reopened at Rome.

One hundred and fifty-two failures occurred throughout the country during the past week. The business outlook for the fall is good.

Grand Master Powderly will advocate government ownership of railroads and telegraph lines.

The National Prison Congress is holding its annual session at Toronto.

During a revivalist meeting at Neenow, Tenn., a church floor gave way, letting down 70 people some thirteen feet. All were injured, one fatally.

Fire destroyed \$210,000 worth of property at Minneapolis.

ABROAD.

A theatre in Exeter, Eng., took fire on the evening of the 5th, and more than 100 persons perished.

Premier Norquay of Manitoba has

persons were brought out into spiritual light.

The *Hedding* camp-meeting began Monday afternoon, Aug. 23, and closed the following Saturday morning. The first three days it rained almost incessantly, so that the congregations were limited to the people who were stopping on the grounds. There was no break in the services, the Chautauqua Hall being utilized and proving itself a most valuable addition to the comfort of the people. So thoroughly did they enjoy meeting in this place, that no services were held at the stand during the two camp-meetings. Many found fault with this, saying it did not seem like camp-meeting. The following brethren preached in the order named: Wm. Love, Jas. Cairns, D. E. Miller, H. H. French, M. A. Richards, L. P. Causey, Howard Henderson, of New York, W. N. Brodbeck, of Boston, W. C. Bartlett, C. S. Nutter, — Wheat, E. L. House. The sermons were excellent, some of them of great power. The altar services were seasons of spiritual help, as were also the tent meetings.

At one o'clock each day there were held, simultaneously, a young men's, young women's and children's meeting. These were productive of much good. On Tuesday evening the Woman's Home Missionary Society held a meeting, presided over by Mrs. J. D. Folsom, at which interesting addresses were delivered.

Thursday and Friday being pleasant days, brought large numbers of people to the grounds. The Hall would not hold them; and in the afternoon of Thursday an overflow meeting was held in the auditorium, at which several of the brethren spoke. An altar service followed, and many came forward. Great prominence was given to the doctrine of entire sanctification, and there were many who earnestly sought this pearl of great price. How many were converted, or how many were helped to make a more thorough consecration to God, we do not know; but are quite sure that the results were very cheering. The quickening here received will form a good working basis for the fall and winter at home. The singing was led by Rev. J. L. Felt, who was assisted by the best camp-meeting choir we have had for years. Presiding Elder Dunning was busy, working to promote all the interests of the meeting. The meeting closed Saturday morning with the usual march around the ground and hand-shaking.

B.—Scarlet fever is epidemic in London. So far 1,120 cases have been reported. The fever patients are full of patients.

The population of Canada is estimated at 7,000,000.

The overflow of the Nile near Cairo has ruined crops so that a famine is threatened.

The British government has granted the Canadian Pacific Railway Company a yearly subsidy of £45,000 for mail service.

Rev. E. T. Doane, the American missionary who was imprisoned at Manila, has been released.

M. Schnebel, the hero of the recent affair on the German frontier, has been appointed German Master at the Ecole Professionnelle de l'Est, Paris.

Emperor Francis Joseph has conferred upon M. Pasteur the decoration of the Order of the Iron Crown, with the title of Baron.

The British government is strengthening the defences of Halifax harbor; three batteries and a regiment have been ordered to the citadel.

A fete in honor of the centenary of the American Constitution will be held at the Crystal Palace, London, on September 17.

The business portion of Newburg, Ont., was burned last week; loss \$250,000.

Ayoub Khan has fled toward Khaif, Persia, 50 miles to the westward of the Taurus, 10 a.m., prayer service; 10:30, organization.

The British trade union congress will agitate for eight hours a day five days in a week.

The Queen's Jubilee gift of £70,000 will be devoted to the training of nurses.

The Queen has conferred the order of knighthood upon Dr. Morell Mackenzie for his services to the German Crown Prince.

Prince Ferdinand has forbidden Bulgarian officers to act as newspaper correspondents.

A new superintendent of finance and experienced customs officials will leave Madrid for Cuba to reform the Cuban administration.

The explosion of an enormous gun in process of casting at Sheffield caused the death of eight persons.

The next meeting of the International Medical Congress will be held in Berlin.

Editor O'Brien declined to go to Mitchellstown in Ireland for trial, and a warrant was issued for his arrest. An indignation meeting was begun in the square and a fight ensued. Two men were shot dead by policemen, and others were wounded.

Sir Charles Tupper has been detailed by the Dominion government to confer on the fisheries question with Hon. Joseph Chamberlain.

The Queen has contributed £100 to the fund for the relief of sufferers by the fire at Exeter.

William O'Brien was arrested at Dublin on Sunday.

The loss of a vessel and fifty lives in the English Channel is reported.

(Continued from Page 5.)

our older members and one of the rare cases of conversion at the advanced age of 60 or thereabouts. New steps have recently been put in at the main entrance of the church, partly of stone and partly of wood, and about \$70 is subscribed towards painting the edifice.

Rev. H. B. Hudson, of Brooklyn (Cong.), preached at the Ludlow M. E. church, Aug. 23, a very stirring and impressive sermon, from "The Lord looketh on the heart," etc.

RETLOW.

THE PREACHERS' MEETING, postponed from last month, will be held at Montourton, N. H., Wednesday and Thursday, Sept. 25 and 26. Brethren will please prepare upon topics to suit the occasion, — "How to be a Christian to the Lord." It is hoped to effect the organization of the preachers on this point of Concord district at that meeting. Conveyance will be furnished from the noon boat at Centre Harbor on both days.

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